

God's Holy Spirit Bestowed Before Pentecost

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God's Holy Spirit Bestowed at Pentecost (Ac. 1:5, 8).

God's Holy Spirit Bestowed before Pentecost (Jn. 20:22).

God's Holy Spirit has been available and bestowed upon repentant individuals throughout man's history (see study: Did Anyone Have God's Holy Spirit in the Old Testament?). However, God's Holy Spirit being given en masse to people from all nations commenced progressively from the Day of Pentecost following Christ's death and resurrection,

Now there were devout men living in Jerusalem **from every nation under heaven**,⁶ and at this sound (cf. Ac. 2:2) they all assembled, each one bewildered to hear these men (twelve apostles) speaking his own language (Ac. 2:5-6; Ed. notes in parentheses; emphasis added; The Jerusalem Bible).

Peter explained that this miracle, which was a miracle of hearing rather than speaking, ushered in the beginning of Joel's prophecy, which continues progressively until the end of God's plan of salvation,

But this (miracle symbolizing that all nations could hear and understand God's truth) is what was spoken by the prophet Joel: ¹⁷*'And it shall come to pass in the last days (commencing with Christ's fulfillment of the commission he was given to become a sacrifice for the sins of the world; cf. Jn. 1:29), says God, that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall dream dreams. ¹⁸And on My menservants and on My maidservants I will pour out My Spirit in those days; and they shall prophesy. ¹⁹I will show wonders in heaven above and signs in the earth beneath: blood and fire and vapor of smoke (referring to a future period of judgment; cf. Rev. 6:12-17). ²⁰The sun shall be turned into darkness, and the moon into blood, before the coming of the great and notable day of the Lord'* (Ac. 2:16-20; Ed. notes in parentheses; NKJV used throughout unless otherwise noted).

It is by the action of God's Holy Spirit that an individual is led to repentance, but that same person is not imbued with God's Spirit until they repent of sin, which includes their covenant with God, at baptism, to begin living a new life of obedience to His law and commands (Rom. 6:1-7; see studies: Baptism),

Or do you despise the riches of His (Almighty God's) goodness (cf. Mt. 19:17; Mk. 10:18; Lk. 18:19), forbearance, and longsuffering, not knowing that **the goodness of God leads you to repentance** (Rom. 2:4; Ed. notes in parentheses; emphasis added).

Christ led his disciples from the moment they were called until the moment he left them. However, during Christ's ministry none of his disciples were imbued with God's Holy

Spirit. Instead, they were exposed to the action of God's Holy Spirit through Christ's teachings and miracles. At the point that Christ was about to depart from his disciples, he expressed his deep desire that they continue to be led by God's Holy Spirit until it was bestowed upon them on the Day of Pentecost. This was the reason for Christ's statement in John 20:22. He wanted his disciples to continue being led by God's Holy Spirit during his absence, which was approximately seven days from the time he left them to the Day of Pentecost. Pentecost is fifty days from the weekly Sabbath that falls during the Days of Unleavened Bread (Ac. 1:3; see study: Pentecost),

Then Jesus said to them again, 'Peace to you! As the Father has sent me, I also send you.'²² And when he had said this, he breathed on them, and said to them, 'Receive (SGD 2983; reach after, strive to obtain, do not refuse or reject) the Holy Spirit.'²³ If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained (in the context of Matthew 18:15-20)' (Jn. 20:21-23; Ed. note in parenthesis).

For Christ's disciples to be imbued with God's Holy Spirit, they were commanded to remain in Jerusalem until the Day of Pentecost,

And being assembled together with them (the eleven disciples), **he** (Christ) **commanded them not to depart from Jerusalem, but to wait for the Promise of the Father** (God's Holy Spirit), 'which,' he said, 'you have heard from me (cf. Jn. 14:16-17, 26; 15:26)' (Ac. 1:4; Ed. notes in parentheses; emphasis added).

If Christ's disciples had received God's Holy Spirit prior to Pentecost, Jesus Christ would not have commanded them to remain in Jerusalem until Pentecost in order to receive it. Therefore, the correct interpretation can only come by understanding the difference between an individual being led by God's Holy Spirit prior to repentance and baptism, and an individual receiving it following their repentance and baptismal covenant with God,

And I (Christ) will pray the Father (which Christ did in John 20:22), and He will give you another helper (comforter), that it may abide with you forever,¹⁷ even the Spirit of truth, which the world cannot receive, because it neither sees it nor knows it; but you know it, for **it dwells with you** (now – because of Christ's presence and action) **and will be in you** (commencing at Pentecost) (Jn. 14:16-17; Ed. notes in parentheses; emphasis added).

In John 14:17, Christ taught the difference between God's Holy Spirit "dwelling with" an individual as God leads them toward repentance, and God's Holy Spirit "being in" someone who has repented and agreed to live in accordance with every word of God (Mt. 4:4). Therefore, there is no contradiction between John 20:22 and Acts 1:5, 8. Instead, Christ's disciples continued to be led by God's Holy Spirit until the Day of Pentecost, according to Christ's request in John 20:22 and, as a result, they were all gathered together on Pentecost to receive the promised help of God's Holy Spirit that would assist them in completing the difficult tasks that lay ahead.

This document is the collaborative work of individuals who believe God's truth should be given freely (Mt. 10:8; 1Cor. 2:12; 2Cor.11:7; Rom. 10:14-21) and the message of the one true God should be made available to all nations (Mt. 24:14) as a prerequisite to the return of Jesus Christ as King of kings (Mt. 17:10; 19:17; Mk. 9:11; Lk. 1:17; Rev. 19:11-16).

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